

/10 cont./

d) Wax Figures

(Plates IV-VI)

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[232]
[824]
[123]
• [146]
Boys and youths very much like to make wax figures for fun. Wax pigs in particular could be encountered in the hands of small boys almost everywhere. I found an occasional one of another shape here and there in the baskets; all the others were made spontaneously before my eyes when the Indians had seen my interest in such figures, and indeed of their own free judgment, not at my request. Thus these figures show the activity of instantaneous free creation by these Indians. There were skillful and unskillful modelers among them; one boy and one youth in particular distinguished themselves by lively reproductions.

The wax figures represent human beings and animals.

[189] They all stem from the northern horde of the Karajá; I found none among the southern horde. The three best representations of human figures come from the Šavajé.

/11/ The human forms show many correspondences with the stylized forms of the clay dolls; only five of them stand out due to their true-to-life representation.

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I obtained five specimens of male figures from the Karajá, one of which (Fig. 63 /see p. 50 /) represents a Šavajé youth. Of the nine female examples six come from the Karajá and three from the Šavajé. Three examples from the Karajá represented Karajá women (Figs. 60, 61 /see p. 50 /); the three others, which, as an exception, were made by a woman, represented Tapirapé women (Fig. 62 /see p. 50 /). These two groups remind one much more strongly of the clay figures, whereas the three figures from the Šavajé (Figs. 65 and 66 /see p. 50 /) represent the most accomplished forms.

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The primitively made human-figures look like clay figures covered with wax.

Fig. 57 /see p. 50 / has legs of type 1 of the clay dolls and arms attached at the sides. Head and hair form a triangle pointed toward the top.

/193 cont./

166 Therefore a slight shift to the south has taken place. It should
361 also be mentioned that in September of 1908 Chief Cyriáki de-
tached himself from Cadete and moved to the village at the mouth
of the Tapirapé, that is, the next one to the south (2). There were

2. Kissenberth mentions the first village above the
mouth of the Tapirapé as Cyriáki's village.

two migrations from the north to the south horde, but only for the
purpose of visits or trade. A few persons, however, seemed to
wish to remain permanently with the south horde.

In the south horde the same villages were again found in
October as in June. On the downstream trip eight villages with
19 houses and five abandoned villages with eleven houses were
observed, on the upstream trip the same eight villages with 20
[463] houses, but two villages had been shifted and two branches had
withdrawn (boatbuilders of the second and third village who had
completed their work); moreover, three deserted villages with
six houses were to be seen (3).

3. On the reason for the abandonment of the
villages, see below under "House and Village"
/see pp. 85 - 87 /.

162 The increase in houses by one is attributable to the immigra-
166 tion of Šavajé, for on the upstream journey there were five male
361 and eleven female Šavajé in Schischá. Besides that, however,
the number has shifted further: on the downstream trip I counted
70 men and 61 women, on the upstream trip 70 men and 78 women;
thus, with the Šavajé, the increase from June to October amounted
to five men and 28 women, or 33 persons. This increase is to
be traced back, in addition to immigration by the Šavajé, to that
from the north horde.

/219 cont./

304 the two circles drawn with black color on small children. In
881 the case of boys, the time is determined according to when, after the last cropping, the hair reaches down to the tip of the nose in front and to the shoulders in back.

304 The tattooing is done by special persons who own stamps
463 and stone knives and are called wairădt. There was only one such person in the south horde (in Village 6), whereas in the north horde there were several (for example, Ilk in Village 13). They are paid for this operation. No ceremonies of any kind are said to take place, and the children are not always tattooed together, but also singly on occasion, whenever one happens to be able to get hold of the master.

304 The chief's tattooing, which is characteristic of chiefs
[600] and their wives, consists of vertical black strokes between the lower lip and the lower edge of the face, which are arranged side by side in one or sometimes also in two lines, one above the other (Ill. 53 a, b). According to Kuriš, this tattooing is supposed to be peculiar to women. Even girls are said to have such lines of blue dots on the chin, which is supposed to be regarded as very beautiful. I never observed this last phenomenon, however.

515 /220/ e) Body care. The Indians bathe a great deal; usually they take a bath early in the morning, and even during the day they plunge into the water whenever they feel like it, in most cases probably to cool off by means of the subsequent evaporation of the water in drying.

515 Two plant products serve as soap in washing; first, a
824 bark (űăbăkă = sabão do matto), from which one scrapes off a
388 little, /Ills. 54-57 appear here/, rubs this in water, and washes himself with the lather thus produced; then there is a tree bast (doŭ) which is also used as soap for cleansing.

302 The rubbing of the body, the arms, and especially the
824 hair with the fragrant resin (ăndilă) of the almecegeira (Hedwigia balsamifera), which is ordinarily stored in gourds, is very popular.

/220 cont./

The hole necessary for receiving the

304 ornament /221/ (*idjārūlānō*) is pierced in the center of the lower
 [252] lip at the age of about six or seven years. This operation is per-
 [237] formed with a piece of bone from the howling monkey (*āzōdi* =
 [463] howling-monkey bone) and by special men, of whom there was
 only one in the south horde, in Village No. 7. Special ceremonies
 are not supposed to take place in connection with it, but the
 piercing seems to take place on the occasion of certain festivities.

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In this hole, plugs of bone, shell, wood, or stone are worn.



Ill. 58 a-c.

Wooden lip-plugs of the youths.

They are regarded as the insignia of the male sex and are never removed, since, as a result of their narrow base, they are no hindrance in eating. Only a few old men sometimes had no lip plug. In barter, a few gave them up without further ado, others hesitated a bit at first and were embarrassed when they no longer had a plug stuck in the hole; generally they immediately made themselves a new one or inserted a reserve plug. The plugs are stuck through the hole from the inside and drawn out again in the same manner.



Ill. 59 a, b.

Wooden lip-plugs of older bachelors.

The lip plugs are made of different material and in different forms, according to age.

[237]

The smallest boys wear plugs made from the bone of the howling monkey. These are about four to eleven centimeters long,

/279 cont. /

437 Trading proceeded very quietly. The Indians brought their articles and stated their demands; after carefully examining the object, I made my offer, or possibly the object was refused. They regularly asked to see the article concerned, whether it was a bead chain, mirror, knife, shears, etc. Then it was given to an expert for approval; they have such persons for beads, iron implements, cloth, etc. Only after this one had expressed approval was the sale completed. Otherwise I was obliged to show other things. The exchanged object then went from hand to hand, was tested or tried on by everyone, and did not reach the hands of the owner until afterwards. Iron implements were subjected to the nail test, beads to the tooth test. Dull /280/ iron implements, beads that broke, or used objects were not accepted. For the rest, everyone let the others bargain for themselves, did not interfere, and gave his opinion only if asked, a very pleasant custom.

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804 There are no special measures. They want knives and shears as large as possible; quality is less important. Otherwise I only saw how boats were measured. Ordinary boats reach from the foot to the knee, higher boats up to one handbreadth above the knee; for such boats the Indian pays two capybara teeth. In the barter with us the cupped hand or small gourds and mussel shells served as dry measures.

10. Techniques.

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438 Apparently everyone makes his own implements and tools. Only occasionally did I observe that individual persons made certain things in larger quantities; for example, in Schischá pots and sieves were made, probably for Brazilian use; in José's village, hats, in Alfredo's village, mats were made in quantities. This and the statements about the purchase value of certain objects seem to point to a trade among themselves and accordingly probably also to manufacturing by certain persons beyond their personal needs.

/285 cont. /

237 two holes in the center are sewed on the belt of the long string-
321 skirts of the girls (Ill. 69), as well as on the cylinder-bands of
the dance masks. As spoons and scrapers they use mother-of-
pearl mussel shells, which are only slightly worked, but are
usually used in the crude state.

187 Concerning the feather technique, see below in connection
with the tying, knotting, and plaiting technique /see pp. 233 ff. /.

824 The utilization of the vegetable kingdom is very extensive.
The cane species are used remarkably little; apparently the
region is poor in them.

G. The wood of trees is made into boats, poles, oars,
mortars and pestles, stools, lances, bows, throwing boards,
arrow points, manioc grating boards, lip plugs, comb teeth, etc.
Soft or hard woods are used, depending on the purpose. I was
not always able to learn which kinds of wood were used for the
individual implements. Spears consist of so-called aruera wood,
bows of hard palm wood, boat poles of long, slender trees with
very light wood. Soft wood is used for stools, lip plugs, and
manioc grating boards; all the other implements consist of hard
wood. Of the cane species, taquara is used as arrow shafts,
gibade and similar types as ear rods.

396 I am most fully informed about boatbuilding. The boats
462 are built by the men. All of them understand this art, though
437 many confine themselves to buying boats from others in exchange
463 for an iron axe. /286/ Apparently certain persons make boats
in larger numbers for the village and then sell them. Thus, a
few hours downstream from Schischá I met two families from this
village who had erected temporary huts for themselves here in
the wilderness, in order to build boats in the vicinity. The
making of a small boat is said to take four days, a larger one
eight days. These time estimates, however, seem to me to be
[824] very low. The trunk of the lantim tree (*Calophyllum*: dãlĩb) is
used as material for the boats; Ehrenreich mentions pau d'arco
and jatoba, Königswald also jatahy and others. The trees are
felled in the forest and crudely worked; first the outer shape is
hewed out with an ax and then the interior is likewise hollowed

28 /289 cont. /

462 nets is a task for the men, that of the mats a task for the women.

285 Usually several women work together on a mat; it is not difficult work, but the hard pulling and constant twisting of the weft threads (they are twisted only when they are plaited through)

affects the fingers so much that deep, calloused ridges run across

● [463] the finger tips of the plaiters. Apparently there are women in the villages who provide the entire village with mats; at least large supplies of them were found in certain houses, and to buy them I was sent into specific huts where mats were made.

[824]
[464] For the plaiting which is done by the men, strips of buriti
294 strips of buriti bast are used only in the making of hats. Appar-
[177] ently the method of making hats is copied from the neighboring
Brazilians. At least the shape is the same; but whether all the
types of plaited strips which are sewed together spirally into a
hat correspond to Brazilian designs, or whether there are innovations here, I do not know. The most common design, consisting
of four-part strips with a notched edge, seems to be Brazilian,
the other two, the eleven-part strip with a smooth edge and the
nine-part strip with a smooth, double edge, may be original forms
in view of the plaiting skill of the Indians (Ill. 139 a-c). These
strips are sewed together with fine bast threads and a bone needle
four centimeters long (Ill. 140).

285 For all other plaiting the leaf pinnae of the oaguassu palm
are used. The material for this is stored in the houses in large
/290/ quantities, mostly lying on the floor under mats; in
Schischá it also lay on special forked racks on the long sides and
in the roundings of the houses.

In the same way as for the house covering, two oaguassu
fronds are laid with the ribs one on top of the other in the making
of walls, fans, and eye shades, except that in this case the individual
pinnae /Ills. 139 and 140 appear here/ are then plaited together.
See the beginning of a piece of plaiting in Ill. 5 on Plate
58 /see p. 219/.